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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. XIII.

SKETCH OF EMINENT MEN IN NEW ENGLAND BY DR CHARLES CHAUNCY.

We extract the following passages from a curious and interesting letter, written in 1768, by the Rev. Dr Chauncy of this city, to his learned correspondent, Dr Ezra Stiles, at that time the pastor of a church in Newport, R. I., and afterwards, for more than seventeen years, President of Yale College. Of Dr Chauncy, our readers need not be informed. His fame is permanently established as a divine; and of his numerous theological works, monuments of his learning, industry, and catholicism, not a few are sought and read at the present day.

President Stiles, himself among the most eminent men of New England, was distinguished by great activity of mind, a boundless curiosity, embracing almost the whole range of human knowledge, by patient and industious research, the fruits of which were seen in his various learning, and in his liberal mind. His orthodoxy in religious speculation was always united with charity. He maintained a friendly correspondence with Jews, and with his fellow Christians of very various opinions, both at home and abroad, on the subjects of their faith, or on questions of general learning; and deeply lamented, when he saw marks of a bigoted or exclusive spirit. It even "*excited his indignation*," says his biographer, "*to see so little charity among the various Christian denominations and such zeal to build up sects rather than true Christians.*"—"The superfluities in doctrine and worship," said he, "will be found nullities at the great day; but the true love of Jesus will abide the fire."

In this life of Dr Stiles, written by his son-in-law, the Rev. Dr Holmes, of Cambridge, to whom the religious and literary world are indebted for many valuable and authentic works, we are presented with a faithful portrait of this eminent man, as the Pastor of his flock, and as the Head of his College. In both relations, his piety, his learning, his faithful devotion to duty, his intense application, and his christian charity,—understood in its most comprehensive sense as including benevolence as well as freedom from speculative intolerance,—are exhibited in a very interesting light. And we see also, how successful he was in the universal esteem, in which he was held, among the people of his charge, his pupils at college, and by the whole community.

Of the mutual friendship of Dr Chauncy and of Dr Stiles, the memoir, to which we have referred, supplies a proof beautiful in itself, and honorable to them both. In 1776, when Newport was in the hands of the British, the people, to whom Dr Stiles was minister, dispersed, and the pastor left without a flock, his friend "Dr Chauncy,"—we here quote with great pleasure, the memoir by Dr Holmes—"wrote to him recommending it to him to come to Boston, and voluntarily offered him one half of what was weekly contributed for his own support, if he would assist him in carrying on the ministerial work. At the same time he informed him, that there were two vacancies in Boston, and one in Roxbury, where the congregation would be glad of his assistance, for what time he should please. With what gratitude to his friend, and with what pious acknowledgements to the good providence of God, he received this expression of Christian friendship, appears from his reply to Dr Chauncy; 'I cannot be sufficiently thankful, for the very great kindness you have shown me, in my exiled state, by inviting my poor labors with you, and for offering me a participation of your support. May the great Head of the church, the fountain of all good, requite this affectionate beneficence, and also your kind offices, in opening a way for my employment in the other congregations which you mention. I thank my heavenly Father for these openings of his gracious providence.'"

Boston, May 6, 1768.

Rev. and dear Sir,—I now set myself to recollect, and name to you, the gentlemen in this country of whom I have entertained the highest opinion.

Mr Walter of Roxbury, son of the old gentleman Nehemiah, who for more than sixty years was pastor of the church there, I was acquainted with, and often had occasion to admire for the superlative excellence of his natural and acquired accomplishments. His genius was universal and surprisingly strong. He seemed to have almost an intuitive knowledge of every thing. There was no subject but he was perfectly acquainted with it; and such was the power he had over his thoughts and words, that he could really and without any pains, write and speak just what he would. He loved company and diversion, which prevented his being the greatest student; and he had no need to study much; for his powers were so quick and retentive that he heard nothing but it became his own, so as that he could afterwards use it as occasion offered. He made himself master of almost all Dr Cotton Mather's learning, by taking frequent opportunities of conversing with him. I suppose he gained more learning this way than most others could have done by a whole life's hard study. You may read his character as given by his uncle in his sermon on his death. He died in the prime of life, otherwise he would have been more known in the world as one of the first in New England among our truly great men.

In regard of literature, or acquaintance with books of all kinds, I give the palm to Dr Cotton Mather. No native of this country, as I imagine, had read so much, or retained more of what he had read. He was the greatest redeemer of time I ever knew; and lost as little of it as any one could do in his situation. There were scarcely any books written but he had some how or other got the sight of them. His own library was the largest by far of any private one on the continent. He was always reading and writing, and had the happiest talent of going rapidly through a book. Had his powers of judging and reasoning been equal to his other faculties, I should have ranked him among the first three. He knew more of the history of this country, from the beginning to this day, than any man in it; and could he have conveyed his knowledge with proportionable judgment, and the omission of a vain show of much learning, he would have given the best history of it. He had his oddities, foibles, and credulities, all which imperfections are too visible in his writings, and have been greatly detrimental to his character as well as intentions to answer the end of doing good. His father Dr Increase Mather, was more solid and judicious, though less learned. He was indeed a man of very considerable learning for that day, but still he fell much below his son in this accomplishment. He did not excel in his capacity of seeing to the bottom of a subject. He was a grave, serious, solid, judicious, useful preacher; but not the most rational one. He possessed the reasoning power in a moderate degree only. Mr Stoddard of Northampton exceeded him in this respect, though much his inferior in point of learning. I suppose this Mr Stoddard to have been a gentleman of very considerable powers, though not so great as some have imagined. Mr Edwards, his grandson was much the greatest man.

You will naturally be led to mention such men as the famous Cotton, the first I mean of this name in New England, who had more learning and understanding than all that have descended from him; Mr Norton, Mr Hooker, Davenport, and others of our first fathers of renown in their generation.

To come to later times. Few, perhaps, have had a more extensive acquaintance than I have been favored with. I was considerably intimate with Dr Colman, Dr Sewall, Mr William Cooper, and Mr Gee of this town. Dr Colman's memoirs by his son Turell will furnish you with a large account of him. His character would have been greater could it have been said of him that he excelled as much in strength of reason and firmness of mind, as in many other good qualities. Mr Cooper was a good preacher, eminently gifted in prayer, and a man of good understanding; though not endowed with a great deal of learning; or an uncommon strength in any of his powers. Mr Gee was much his superior both in powers and learning. He had a clear head, and a stronger one than common. Few saw further, or could reason better. His foible was a strange indolence of temper. He preferred talking with his friends to every thing else.

Mr John Barnard of Marblehead has been a long and near friend and acquaintance of mine. He is now in his 85th year, and I hear is seized this winter with blindness. I esteem him to have been one of our greatest men. Had he turned his study that way, he would perhaps have been as great a mathematician as any in this country, I had almost said in England itself. He is equalled by few in regard either of readiness of invention, liveliness of imagination, or strength and clearness in reasoning.

President Holyoke I have for a long course of years been intimately acquainted with. He is in many respects a very valuable man, and in some respects admirably well qualified for a presidency over the college. I have, also, been intimate with Mr Appleton, who is an upright, faithful, excellent preacher, though much wanting in correctness, and a man of very considerable powers; and has been of great service to the college by his wise endeavors to promote its good. He deserves to be remembered with honor.

Judge Sewall was my next nearest friend and dearest acquaintance. We were classmates at college, and from that time to the day of his death lived in close union and all the freedoms of the most intimate friendship. Quickness of apprehension and a capacity to look thoroughly into a subject were united to him in the highest degree I ever saw in any of my acquaintance. One could scarce begin to mention a train of thought, but he would at once perceive the whole of what was going to be said; and, if it was a disputable point, had in readiness whatever was proper to be said in answer. Dr Mayhew's character of him in his sermon on his death, is strictly just. I refer you to that without saying any thing farther than only this, that he was too benevolent in his make for his circumstances. He was so kind and good to his relations and others in want, that he outdid his proper capacity for doing.

Dr Mayhew was another of my most intimate companions. I have hinted this in my sermon on his death, which gives him his just character. I could mention to you several anecdotes relative to him, worthy of notice, but I may not venture them in writing.

Mr Winthrop, Hollisian professor, I have been very free and intimate with. He is by far the greatest man at the college in Cambridge. Had he been of a pushing genius and a disposition to make a figure in the world, he might have done it to his own honor, as well as to the honor of the college. I suppose none will dispute his being the greatest mathematician and philosopher in this country; and, was the world acquainted with his other accomplishments, he would be ranked among the chief for his learning with reference to the other sciences. He is, in short, a very critical thinker and writer; knows a vast deal in every part of literature, and is as well able to manage his knowledge in a way of strong reasoning as any man I know. He went along with me in a particular study for nearly two years. I had many written communications from him, and he from me, not so much by way of dispute, as by joining our forces in order to the investigation of some certain truths. But this is an anecdote which I must not be more particular in opening to you.

Mr Ebenezer Gay of Hingham, and Mr William Rand of Kingston in Plymouth county, I have been long in near friendship and intimacy with, but I suppose you know neither of them, and shall only say that they are both as valuable and great men as almost any among us. I could mention more names, and of my acquaintance too, but those I have mentioned are the most worthy of notice.

I had like to have forgotten Mr Samuel Whittlesey of Wallingford. My acquaintance with him began in the year 1721, the year I took my first degree at college. I went that year to see my friends in the country, and was for six weeks at this Mr Whittlesey's house. Great numbers of letters since that day have passed between us; though as he was a very cautious man, not a great deal of a very private nature. Perhaps he was more free and open with me than any man now living in the world. Mr W. was, I believe, one of the greatest men in Connecticut. He had not only a clear and strong head, but the clearest way of expressing his thoughts upon difficult subject, of any one I have been acquainted with. I have heard him say, when he had in his mind clear ideas of a subject, he could communicate them with the same clearness they lay in his mind, and do it with ease.

I wonder I should not till now think of Dr Wigglesworth, Hollisian Professor of Divinity at our Cambridge college, as he was one of my best friends and longest acquaintance, and had courage to speak honorably of me in the new-light time, when it was dangerous to do so. He was some years in the grammar school in Boston. He left this employment with a design to settle in the ministry; and took a chamber at college about the time I was graduated there. He lived at college some years before there was an opportunity for his being chosen into the Professorship; all which time I had the pleasure of being many times in a week in company with him, and since that time I familiarly corresponded with him by speech or writing till he died. He is highly deserving of being remembered with honor, not only on account of his character as a man of learning, piety, usefulness in his day, strength of mind, largeness of understanding, and an extraordinary talent at reasoning with clearness and the most nervous cogency, but on account also of his catholic spirit and conduct, notwithstanding great temptations to the contrary. He was one of the most candid men you ever saw; far removed from bigotry, no ways rigid in his attachment to any scheme, yet steady to his own principles, but at the same time charitable to others, though they widely differed from him. He was, in one word, a truly great and excellent man. His son, who succeeds him in the professorship, will furnish you, if you desire it, with such memoirs as you may judge needful.

I have been, perhaps, too particular and large in my enumeration of gentlemen of whom I have entertained a high opinion. I could have said ten times as much concerning each of them had it been needful, and it would not have carried me to too great a length. My old friends and acquaintance are almost all gone to the other world, and it is now too late to contract new friendships with former intimacy. I am well acquainted with many of our younger clergymen, as well as many of other orders, but age and youth do not so well match together. I expect no such friendships as former ones, till I go into another state. I wish I may acquit myself with fidelity and honor in this; if so, I doubt not I shall be far more happy in the enjoyment of friendships begun here with many that are departed hence, than ever I was while they were in this present state.

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I am sorry I did not think to name Mr Thomas Prince till now; for he is more worthy of notice than some I have mentioned. I do not know of any one that had more learning among us, excepting Dr C. Mather; and it was extensive, as was also his genius. He possessed all the intellectual powers in a degree far beyond what is common.

THE SERMON ON THE MOUNT.

From the letters of the late lamented Miss Hannah Adams, "on the Gospels," we extract the following brief commentary on a part of our Lord's sermon on the Mount; adverting to his beautiful illustrations of the truths and precepts of his religion from the surrounding objects of nature.

Our divine Instructor again turns our attention to the beauties of nature, to demonstrate the providential care of our heavenly Father. "Consider," says he, "the lillies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these." "It is," says Sir J. E. Smith, "natural to presume that our Saviour, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant were overrun with the Amaryllis Lutea, whose golden liliaceous flowers, in autumn, afford one of the most brilliant and gorgeous objects in nature, the expression of, Solomon in all his glory, arrayed like one of these, is peculiarly appropriate." A description of probably the same species of flower is given by Mr Salt, in his voyage to Abyssinia. "At a few miles from Adowa," says he, "we discovered a new and beautiful species of Amaryllis, which bore from ten to twelve spikes of bloom on each stem, springing from the common receptacle. The general color of the corolla was white, and every petal was marked with a single streak of bright purple in the middle. The flower was sweet scented; and its smell, though much more powerful, resembled the lily of the valley."

Our Saviour's words, "Consider the lilies," &c. acquire aditional force and beauty, when we call to mind, that they were suggested by the sight of the splendid species of Lilly, which abounds in Palestine. We may imagine our Lord, when delivering his divine Sermon on the Mount, pointing to those superb flowers, which decked the surrounding plain, and deducing from their beauty lessons of contentment, and reliance on the bounty of our heavenly Father.

A survey of the beauty and variety of the plants and flowers in the vegetable kingdom, ought ever to inspire admiration and gratitude to our heavenly Father, and confidence in his goodness. This lesson is taught us by our Saviour. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith!" The dried stalks of herbs and flowers are used in the East for fuel, wood being being very scarce. The meaning of our Lord appears to be, if God bestow such exquisite beauty upon things, of no further value, than to give a transient pleasure to the eye, and afterwards serve for the meanest uses, how much more will he take care of his rational and immortal creatures.

Our Lord, after enjoining us to take no thought for food and rainment, explains his meaning by the following direction. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." These words point our attention to objects of infinitely greater importance, and prohibit the excessive anxiety about earthly things, which excludes that supreme regard to religion, which ought to occupy the first place in our thoughts and affections.

VICARIOUS PUNISHMENTS.

The following paragraphs are from a sermon by Rev. Mr Noyes, of Brookfield, a notice of which we have given on another page.

Another doctrine, which I have felt bound to oppose, as inconsistent with the paternal character of God, is that of vicarious or substituted punishment; i. e. punishment borne by one, who did not commit the crime, in place of those that did. This doctrine teaches that God could not, consistently with his honor and the principles of his government, forgive sinners without inflicting their punishment, the penalty incurred by them for their sins, upon an innocent person. It teaches, also, that the sufferings of Jesus, inflicted by Jewish malice, and naturally arising from the circumstances, in which he was placed, were not all that he was obliged to endure. It teaches—O my merciful father, what have not men imputed to thee!—that, when the cup of Jewish malice was exhausted, then Almighty power interposed to inflict additional misery upon that innocent head; and this, they tell us, for the purpose of convincing men that God is just!

In opposition to such views I have maintained the free, unpurchased, unmerited grace of God. The language of the prophet Ezekiel, and similar language throughout the Bible, gives me a better ground of hope than any of the artificial, heartless theories of which punishment by substitute is the basis. "When I say unto the wicked, thou shalt surely die; if he turn from his sin, and do that, which is lawful and right; if the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live; he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live."

The doctride of punishment by substtute, as it has been exhibited by most Calvinistic writers since the days of Calvin, appears to be inconsistent with the doctrine of future punishment. For if the punishment has been once borne, and the full penalty of the sins of all mankind endured by a substitute, with what justice could this punishment be inflicted upon the offenders themselves, penitent, or impenitent?

This doctriue seems also to be inconsistent with the pardoning mercy of God. For is it not an abuse of language to say that one has pardoned an offence, when he has received from a substitute all that strict justice could claim from the offender?

The theory of punishment by substitute, in every form of it, I have endeavored to prove to be inconsistent with the character of a wise and righteous moral governor. No earthly ruler, unless in a barbarous age, ever acted on this principle. That it is inconsistent with the character of God, as a father, I appeal to the heart of every parent now present. If some of your children, having committed an offence, or many offences, should become penitent, fall down on their knees, and ask your forgiveness, would you say to them, I cannot, consistently with my authority as a parent, forgive you, unless my elder, my first-born son, shall bear the punishment, which you have deserved. The prodigal son, in the parable, heard no such language from his father.

By wicked hands was Jesus crucified and slain. He was never punished, or tortured by God. When he uttered the prayer, "Father, forgive them, for they know not what they do," he seems not to have suspected that his severest agony came directly from that father, to whom he prayed.

Still it is a great truth that Jesus died for sinners; that he died "the just for the unjust, that he might bring us unto God." But the meaning of this language is, that he died *for our benefit*, not that he died *in our stead*. He died to reconcile man to God, not to reconcile God to man. This is the Scripture doctrine of atonement. "All things are of God," says the Apostle, "who hath reconciled us to himself by Jesus Christ." And reconciliation is atonement. The same Greek word, which is translated *atonement* once only in the New Testament, is elsewhere translated *reconciliation*.

He died that we might live. His death was an important means of giving spiritual life to the world. It has been the means of turning an innumerable company from darkness to light; from the dominion of sin to the empire of religious principle, and Christian holiness. By being "lifted up" he has drawn multitudes to him, as their guide and Saviour.

The great consequence of his death, connected with the events subsequent to it has been the establishment of his religion in the world, the triumph of Christiunity over Jewish unbelief and Gentile superstition. In the scheme of the divine providence, it was important that the Messiah should suffer and taste of death, that he might establish his religion upon the most solid foundation, engage the affections of men in his religion, and give interest and efficacy to the great truths, which he taught, and to the precepts which he delivered during his life.

Perhaps it is not within the power of our limited faculties to comprehend all the reasons, which made it necessary that the Messiah should suffer and die. That it was necessary, we have the uniform testimony of the Scriptures. The general design of his sufferings is also stated with great plainness. "I, if I be lifted up," says he, "shall draw all men to me." My death will exert an attractive influence upon the wayward hearts of men. "Who gave himself for us, says Paul, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." It is worthy of particular notice, that it was not to redeem us from the vengeance of one, who could exercise no forgiveness, until the full penalty of justice without mercy was paid; it was not to quench the burning wrath of a hard and stern master, that Jesus gave himself for us. No. The language of the Apostle is express that it was "to redeem us *from all iniquity*." In similar language says another Apostle, "Ye were not redeemed from your *vain conversation* by corruptible things, as silver and gold, but by the precious blood of Christ." This is a very important point. We are prone to entertain the thought that Jesus suffered to save us from some distant evil; to redeem us from some outward calamity, and to purchase our freedom from a deserved penalty by taking it upon himself. But this is contrary to passages, which have been adduced from scripture, and to others which might be adduced. From them we learn, that Jesus gave himself for us that he might redeem us from something within our own hearts, viz. from all iniquity—that he might "save us from our sins," redeem us from our vain conversation, "purge our consciences from dead works," and draw us to him by cords of love. Depend upon it, my friends, Jesus is a redeemer, and saviour to no one of us, only as we are induced, by the motives presented in his life, his death, and his instructions, to renounce our vain conversation, to lament and forsake our sins, and to depart from all iniquity. The true

redemption, the genuine salvation is to be wrought within us by the exercise of our own free wills. It is the reconciliation of the soul to God. It is the exaltation of the fallen spirit from the depths of depravity. It is deliverance from the hell of a polluted heart and a torturing conscience. It is the establishment within the soul of the spirit of love to God and love to man. This is the true redemption. This is the only salvation worthy the name. To effect this glorious freedom and perfection of the soul Jesus lived and died, and he is glorified more and more in proportion as this object is accomplished.

[For the Christian Register.]

COMPENDIOUS SERMON,
NO. XXI.

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1.

The worship and service of God in all ages of the world have been connected more or less with emblems, or visible rites. Among the symbols of ancient worship, animal oblations were most conspicuous. These have been superseded by Christianity, wherever it has been received; descending as it does, more directly into the heart, and opening an intercourse more immediate with heaven. Our religion, while it enjoins a few significant emblems, requires no slaughtered victims, no effusion of blood, no burning incense, no visible altars. In all its spirituality, however, it borrows some of its impressive language from the ceremonies of primitive times. Thus in our text, we are exhorted "by the mercies of God, to present our bodies a living sacrifice."

Among all the precepts of the gospel, few are fraught with more significance, than the one now before us. We are not called to immolate ourselves in a literal sacrifice; to plunge into the Ganges with the superstitious Hindoo, or throw ourselves under the ponderous wheels of Juggunaut, or spill our blood in devotion to any deity, false or true; not for the propagation of the purest faith. Nor are we, like some mistaken Christian of unenlightened times, to subject the body to any needless tortures, privations, or labors. In sacrifices like these, God has no pleasure. Our blessed Lord has assured us, "he did not come to destroy men's lives, but to save them;" not to abridge the comforts of this world, but to increase and multiply, as well as to refine them. What then, are we to understand by "presenting our bodies a living sacrifice to God?" This interrogation I shall endeavor to answer.

1. As implied in a subsequent expression, we are to preserve our bodies "holy" unto God; free from all pollution. We are to indulge in no earthly gratification, which is incompatible with the purity and the spirituality of our religion. We are to live temperately as well as justly and devoutly. As admonished in another place, we are to remember that our bodies are temples of God, designed to be the residence of his spirit. This thought should attend us wherever we go, in all our pursuits and enjoyments, restraining us from every sin, from every appearance of evil. Hence we should "wash our hands in innocence;" withhold our tongue from every indelicate word; turn away our eyes from beholding, and our ears from hearing vanity or profaneness, and shrink from an offensive spot upon our garments. Without this, without all this, we can hardly present our bodies living sacrifices unto God.

I add, that while we abstain from everything unreasonable or excessive in the gratification of animal desires, we should be temperate in our secular toils. The energy of the mind depends not a little on the health and vigor of the body. If the latter be exhausted by labor, the former is rendered feeble and inactive; and nothing but uncontrollable necessity will justify that intense, or long continued devotion to business, which would prevent the application of several hours in a day to mental employments, and especially at the present season of the year. Still less can we be excused in reducing ourselves so much in the course of the six days, as to require the whole, or any part of the Lord's day for slumber or sloth. How far is this from "presenting our bodies living sacrifices, holy, acceptable unto God!"

2. I proceed to observe, that the duty urged in the text is something more than a mere negation; something more, than abstaining from positive pollution. All our bodily powers are capable of an active devotion to God. They were all intended to be "instruments of righteousness;" servants to the soul in its high career, its immortal pursuits; those pursuits in which it is always to be engaged, and always to be aided by the whole man. Our locomotive powers were bestowed chiefly for the purpose of conveying us from one scene of improvement or beneficence to another. Our hands were given us not for lucrative labors or private convenience alone, but for the more gererous employment of guiding, upholding, defending, and supplying the weak and the needy. With our tongues, we are not merely to express our self-interested wishes, but to inform, advise, encourage, and animate the minds of others, as occasion may require or permit. Our ears are to be open to the accents of wo, as well as to the voice of instruction from every quarter; while the eyes are to be made the organs of the soul in conversing with everything near and remote; everything most beautiful, sublime, and affecting in earth and heaven, in the works and the word of God. "Whether, therefore we eat or drink," labor or travel, see, hear, or talk, "or whatever we do, we should do it all to the glory of God;" for the promotion of some noble and benevolent purpose. Thus, and thus alone, we shall "present our bodies living sacrifices, holy and acceptable unto God."

The sacrifice, we have now been considering, is, we are told, our "reasonable service." It is reasonable, first, because all our bodily powers are the gift of God, and it were infinitely absurd to suppose they were bestowed for the purpose of counteracting his designs; secondly, because we are under the highest obligations of gratitude to God for his innumerable favors, temporal and eternal, and especially, for redemption by Jesus Christ from ignorance, sin, and wo; and thirdly, because this uniform and entire devotion is not only the most effectual, but the only possible means of securing the happiness of this life, and of that which is to come. "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

MATHETES.

[For the Christian Register.]

LANDING OF THE PILGRIMS.

MR EDITOR,—Agreeably to arrangements, previously made by the First Parish in Plymouth, the anniversary of the Landing of the Fathers was noticed by appropriate religious services. Notwithstanding the extreme severity of the cold, a numerous congregation was assembled. The Rev. Mr Cole, of Kingston, and Mr Goodwin, of Concord, offered our thanksgivings and supplications in a spirit and manner worthy the interesting occasion. The discourse was delivered by Rev. Mr Brazer, of Salem, from the 8th and 9th verses of the 80th Psalm. Much was expected of the preacher, from his eminent standing in the church, and as a scholar, and our expectations were more than realized. We may venture to say, that we have had on no former occasion a more discriminating, and faithful portrait of the Plymouth colonists; or a discourse more abounding with remarks, on past and present times, of a close and accurate thinker. How can we best honor the fathers, and in what way shall we best cherish their memory? The answer to these inquiries led the speaker to a discussion of the general traits of the Puritan character, rendered the more necessary, as the story of their times is told by those who were unfriendly to them. It little concerned men to look out for biographers and historians, to give them a fair seeming in their own times, or in future times, whose vision was fixed on Him who is invisible, all whose energies of mind were concentrated on the tremendous realities of a future endless life. Their character was formed, and is to be explained, on motives derived from religion, a deep and overwhelming sense of its promises and its threatenings.

We were glad to hear one topic touched, as it has scarcely before been adverted to, and that is, the distinguishing features in the character, as well as in the purposes of emigration, between the Plymouth and the Massachusetts colonists. In the Plymouth company, it certainly must be allowed, that with a scrupulousness as rigid as their neighbors, there were mingled more of the graces of mildness, forbearance and modesty. These differences of character, the speaker supposed, might naturally have grown out of the different states of their party, at the different periods of their emigration. The Puritans were a despised minority in the first case; and, in the last, had overturned the throne, and were set in high places. The offence of intolerance charged against the Pilgrims was put in its just point of view. Their measure is to be taken according to the standard of their own age, and not according to the standard of this. Toleration was not known; or if known, was not thought consistent, either with the reverence due to God, or with peace in social life. More than this, it is obvious to the reader of their history, that the exclusion of the sectarians of their day from their Commonwealth was not strictly a measure of self-defence. Taking into view the insane conduct, and extravagant designs of these sectarians, the desperate and reckless avowal of their opinions must have been stopped, or the institutions, then in their infancy, which the Pilgrims had suffered and were suffering so much to establish, must have been subverted; or the Pilgrims themselves must have entered upon a new exile. What were these institutions, but the ground work of the most perfect religious and civil liberty! Prominent among those, remarked the preacher, were the separation of Church and State, and the independency of each individual church. In the last particularly, the discordant parts now work the harmonious action of the whole, and toleration in religion has a sure guarantee in the common interest of all sects.

The highest honor we can give to the memory of the Pilgrims is to guard and improve their institutions, and to proceed onward as they would do, did they live in our age. To square our actions by their standard, to think in their thoughts, is not following up their spirit, nor is it conforming to the law, which God has stamped on the mental constitution. Onward and forward was their principle—the principle, that gives us this day cause to celebrate them, as the founders of this vast empire. This is the principle, that should animate their descendants in all their discussions, all their institutions, guided and restrained by the same elevated moral principle that distinguished the Fathers. This is an exceedingly faint and imperfect outline of Mr Brazer's discourse. It is a matter of sincere regret with us that he declines the request to publish it. T.

Plymouth, Dec. 26th, 1831.

[For the Christian Register.]

OBSERVANCE OF CHRISTMAS.

MR EDITOR,—I believe you admit into your columns all pieces of a candid spirit, though they may be opposed to your own views, or to recent editorial articles. I am prompted therefore to say a few words in reply to a piece in your last, on *the observance of Christmas.* I confess I read that piece with regret, nor can I convince myself, after reading and reflecting upon it a good deal, that the views there given are correct. I had supposed, perhaps because I hoped, that Congregationalists, Unitarians at least, had ceased to oppose the special observance of Christmas on the ground of our not being sure of the exact time. Let any man reflect upon it, and apply the same reasoning to other observances, and I am much mistaken if he does not place it among the arguments which are sometimes brought against all religious service. But let us look more particularly at the reasons given for refusing to observe Christmas.

"First," it is said, "there is no authority for such a festival; and secondly, there is no need of it. It is neither of divine command nor by injunction from Christ himself, or his Apostles." Now I desire to be informed, what religious festival or observance is of "divine command," or "by injunction from Christ himself, or his Apostles?" I mean, *as to times* and *seasons*, on which this argument turns. Have we any divine command or express injunction for the religious observance of the first day of the week? and if there were such a command, could it be shown that the first day of the week is precisely the same portion of time now that it was in our Saviour's time? It certainly is not the same exact time all over the world at any period; and if we are to insist on the point of time, I see not why a known difference of twelve hours will not go as far, either to build or to destroy an argument, as a supposed but unknown difference of any extent. It is not, in sober fact, of the least importance to the religious feeling or the religious uses of this or any occasion, that it may not be the exact time. We celebrate the event, not the day. We know the event to have taken place, we know it to be capable, as this writer says, of furnishing the best subjects and awakening the best feelings. And why not use it?

Because, "there is no need of it."—"The Christian does not need a particular day for the celebration of his Saviour's birth. Every Sunday is to him a Christmas." I think I have heard some say—"the thoughtful man does not need a particular day for the celebration of his Saviour's *resurrection.* Every day is to him a Sunday." It seems to me that an answer to the last reasoning will be also an answer to the first. It is desirable to avoid comparisons of this sort, but I see not why one of these events is not as fruitful of good topics and good thoughts as the other. We need them both. They are both sacred, all important, practical, delightful. Let both be used, not abused.

As to the "mischievous effects inseparable from the multiplication of festivals or holidays," as applied to our country at least, I cannot feel the force of the objection. I repeat, I was in hopes we were approaching to some higher, more consistent and truly religious views of such observance. Many Unitarian societies have for some years had a special annual service for Christmas. The influence in some cases, I know, has been delightful. Why should it not be in all? What single, solid reason can be given for passing in entire neglect such an event? And how many reasons, of the highest dearest character to the Christian, can be offered in favor of celebrating it? The time, it seems to me, has fully come, if it were not always present, when we are bound to encourage every temperate, rational attempt to bring out the whole power of our religion, to strengthen all its holy associations, and give efficacy to all its means. Especially as regards the coming and character of our Lord, let us say not a word to discourage any from attempting, in a fair way, to direct men's thoughts to it often and powerfully, to awaken a deep interest in it; at times to lay down common cares and go aside from common ways, yes, and dismiss old prejudices however strong and natural, for this high and incomparably important object. CHRISTIAN.

[For the Christian Register.]

EXPOSITION REQUESTED.

MR EDITOR,—I have recently observed in your paper, the exposition of various texts and passages of scripture which are difficult to be understood by those, who have no helps in their search after truth, but their own reason and judgment. I have been much pleased and edified by reading your interpretation of them. There is a passage in Philippians 2d chapter, 9th, 10th, and 11th verses, which I am not able fully to understand. Will you have the goodness to give an exposition of it when you can make it convenient, and oblige a constant reader of your paper. Yours, C.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 31, 1831.

EXPLANATION OF PHILIPPIANS II. 9, 10, 11.

We do not know our correspondent C.'s particular difficulty; so it may be well to say something on all the principal terms of the psssage. It stands thus in our common version of the New Testament: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and things under the earth; and that every tongue should confess that Jesus is Lord to the glory of God the Father."

The term *wherefore*, relates to what the Apostle had previously said of our Saviour's voluntary submission to most humble and painful circumstances, in obedience to the will of his Father, and on behalf of mankind. *God highly exalted him*,—i. e. raised him from the dead, received him to glory and happiness in heaven, and opened to him the prospect of unlimited rule among men by means of his religion. *Gave him a name which is above every name*,—or, in equivalent language, made him superior in point of dignity, authority, and influence to all preceding messengers of the divine will. *That at* (or *in*, as it should be translated) *the name of Jesus every knee should bow*,—bow to God; so the meaning is, God is to be worshipped in the name of Christ, or,—what is essentially the same thing,—in conformity with the spirit and precepts of his religion. *Of things* (the word "things" has nothing corresponding to it in the original, and *beings* is the proper one to be supplied,) *in heaven, on earth, and under the earth*,—i. e. all human beings. These expressions are not to be dwelt on singly, but to be taken collectively as a sort of proverbial phrase, founded on popular opinions, and adopted by the Apostle to intimate simply that the time would come when men everywhere would worship according to the rules of the gospel. *Every tongue should confess that Jesus Christ is Lord to the glory of God the Father*,—as if the Apostle had said, Christ will be acknowledged by all as Lord or Master in spiritual concerns, or, according to Paul's words, Eph. i. 22, as "Head over all things to the church;" yet in such a way as not to leave room for the thought, that he is in any sense the Supreme Being, but to manifest, in every respect, "the glory of God, the Father," who alone is Supreme.

CHRISTIAN CANDOR AND BENEVOLENCE.

In the letter of Dr Chauncy to President Stiles, which we have published this day from a volume of the Historical Collections, will be found some brief but graphic delineations of several distinguished men in New England. We cannot but admire the candor and generosity as well as discrimination of the writer, in his estimate of the abilities and worth of men, who so widely differed, as did some of them, from himself in their religious speculations. To the Mathers, to Prince, and to others, well known for their orthodoxy, he assigns the highest praise which their most partial admirers can justly claim for them. In this respect, the character of Dr Chauncy appears throughout this letter in a very engaging light. True candor, perfect fairness in judging of those whose opinions we reject, is, we believe, among the rarest of the virtues; and the favorable judgment of such an one as Dr Chauncy, who never gave flattering titles, and in no case suffered his courtesy to get the triumph of his honesty, may be relied on as a judgment according to truth.

The faithfulness of his friendship, also, and true kindness of heart are proved by his disinterested offer of sharing his salary, as our readers will perceive, with Dr Stiles, when that eminent divine was left, by the disasters of the revolution, without an adequate support from his own scattered people. Nor is this the only instance, which might be adduced of Chauncy's benevolence. We have been told on an undoubted authority, that for many years he was accustomed to bestow no inconsiderable proportion of his own weekly allowance to a beloved friend and brother in the ministry, whose means were small and domestic necessities many, but for whose talents and virtues he and the world entertained a high respect.

We love to record such instances of Christian goodness. They are the genuine fruits of a Christian faith, grateful to earth and to heaven. And such graces, we may add, appear with an unusual weight and efficacy, when exhibited by such men as Chauncy, who was known more by the sterner virtues, and sometimes seemed to have copied into his manners rather the severity of Zeno or Lycurgus than the gentleness of Christ.

MISS HANNAH ADAMS.

The character of this distinguished lady has been noticed in other journals,* with the affectionate respect, which, wherever it was known, it inspired. To few of her sex have been entrusted more remarkable gifts; and few have more faithfully devoted them to "the service of God and goodness." Notwithstanding her retired life and the singular modesty of her spirit, her writings have instructed many. Some of them are to be numbered with the treasures of our country's literature; and they have long since procured for their author a fame, of which she alone was unconscious. But they have a still higher value. They are among the best instructors of our youth. They open the "History of Religions;" and in the wide diversity of opinions embraced by different minds they show the grounds and obligation of Christian charity. They exhibit the history of our own land, the spirit and institutions of New England; and with great fidelity the annals of the Jewish people. Especially do they illustrate the records of holy truth; and they have taught not the young only, to read with a clearer understanding, a purer love, and a nobler purpose the "true sayings of God," the book of man's salvation. We believe we hazard nothing, when we assert, that they have given to Miss Adams an unquestionable place among the best writers of our country, and the most distinguished females of any age.

In another part of this day's paper, will be found a brief extract from her admirable "Letters on the Gospels." This, though of the smallest, is one of the most useful and interesting of her works. She designed it, with her accustomed modesty, only for the benefit of her young friends. But it will be found a valuable aid to any class of inquirers. It exhibits the result of extensive and judicious reading on subjects which above all others engaged her curiosity. The study of the scriptures was through her long life her favorite employment. Her "delight was in the law of the Lord;" and she might have said with the Psalmist, "Thy statutes have I made my song in the house of my pilgrimage;" for they cheered her solitude, and put gladness into her heart. The illustration of an obscure passage, or new light reflected on one already familiar, gave her exquisite pleasure. And throughout these letters, we find exhibited the simplicity, purity, and elevation of religious feeling, the spiritual taste, and reverence of divine truth, which conveyed sanctity and beauty to her conversation.

Her child-like simplicity of manners, with her ignorance or total forgetfulness of those personal affairs, which, entering into the received decorums of life, but too often engross the attention of others, were to be ascribed in part to her early education and secluded habits. They were often the subjects of amusement to her friends, but never of ridicule, for they were too innocent to be ridiculed, and she was the first, when she understood them, to be amused by them herself. With her singular endowments were undeniably mingled also the peculiarities of a susceptible frame; the timidity and solicitude, that come with an exquisitely organized temperament. Yet, even had these been much greater than they were, they should only lead us to adore the "manifold wisdom" and impartiality of Heaven in the distribution of his gifts. For the Father of our spirits seldom bestows upon any one of his children an unusual portion of his intelligence, or "touches a soul to the finest issues," without some minglings of darkness or infirmity, that shall show the imperfection of all created excellence, and dispose the least favored in a grateful acquiescence to adore Him who careth for all alike, and with whom alone is no darkness at all.

We have said, that the humility of this excellent lady was a feature of her character. We might have said, it pervaded her soul. It left her singularly unconscious of the reputation she had attained; and made her accept with an almost overflowing gratitude the slightest favor as an honor from those, who could think of nothing but of the honor of conferring it. Her intellectual endowments, her powers of acquisition, her habits and stores of reading, her memory of books, though defective in almost every thing else, were indeed extraordinary. But great as they all were, they are surpassed in worth and excellence, and, we believe, in her acceptance with God, by the child-like purity of her spirit, by the ardor of her affections, by her unsuspecting and comprehensive charity, by the closeness and constancy of her communion with her Father in heaven.

* See Daily Advertiser, December 21st.

MR NOYES' SERMON.

The sermon by Rev. Mr Noyes, from which we have taken an extract for our first page this week, was preached in Brookfield on the anniversary of the author's settlement as a Christian minister in that town, and was designed to present in connection those doctrinal views which he had previously, at different times and in separate parts, unfolded and recommended to the people of his charge. It is an excellent discourse,—simple and clear in style, explicit in doctrinal statement, abounding in happy scriptural allusions, and breathing the true spirit of evangelical piety and virtue. We think it would make a valuable tract of the A. U. A.

OBITUARY.

[For the Christian Register.]

CALVIN TILDEN, ESQ.

Some of the papers of this city have given brief but faithful sketches of the late Calvin Tilden. I wish that the Register should contain some memorial of his worth, and as those who had known him longer and more intimately have not prevented me, I will say of him what was true, that I may honor him and teach others; for his example was full of instruction.

Calvin Tilden was educated at home; in the retirement of the domestic circle and the seclusion of a country town, he nourished a thoughtful and pure spirit, whose modesty no less than its strength was its safeguard when exposed to the temptations of the world. The reserve which was an effect of such an education may have concealed from a stranger the good sense and kind feeling, that were the elements of his character; but the more he was seen and the more carefully he was observed, respect grew into confidence, and confidence into esteem. About three years since having completed his law studies, he opened an office in South Boston, where he was a stranger, but where, only sufficient time was necessary to make his firm principles, his habits of diligence, and his consistent conduct subjects of observation, to give him a rank and an influence in the community held by few young men of more brilliant powers and wider connexions. Laborious and accurate in his studies, and faithful in the use which he made of his acquisitions, when called to prove their value in the chamber or the court, he was rising by the sure steps of merit to eminence

in his profession. The reliance which his fellow-citizens placed in his judgment and fidelity were shown by their entrusting him once and again with municipal employments, and especially by placing him on the Board of Directors of the House of Industry, of which neither his youth nor his inexperience prevented his being a most useful member.

Mr Tilden was a religious man; in faith rational and liberal, in spirit cheerful yet serions, in practice conscientious and exemplary. Placed for many years under the ministry of one whose preaching, however he might esteem his private character, presented views of religion with which neither his understanding nor his heart could accord, he desired that which should be more profitable to him, whether for doctrine, for reproof, or for instruction in righteousness. During the two last years of his life he was an attendant on the worship of the Federal Street Church in this city, and for more than a year was a teacher in the Sunday School connected with that society. This office he undertook with reluctance, through diffidence of his ability to discharge its duties. But the sincerity of purpose and the faithfulness of attention, which made him successful in other pursuits, were pledges of his usefulness in this capacity, which were amply redeemed.

Improvement was the great object and the broad characteristic of Mr Tilden's life. He was continually pressing on, not with violent or noisy progress, but in the uniform course of self-education. Time he estimated at its true value, and was grieved to lose any portion of it through indolence. The private journal which he had kept for some months he directed to be burned without perusal, but among his loose papers was found a memorandum, expressing regret that he had on a particular morning suffered himself to lie in bed a few minutes after five o'clock, the hour which he had fixed for rising. A man whose demands on himself were so high, whose conscience was so true to its office, was not to be taken from the community without a sensible diminution of the good influences which are so much needed in this perverse world.

In truth, though Mr Tilden died at the age of 26, his death must be felt as a public loss. In that section of the city in which he resided, he would soon have been among the most effective in the control of public sentiment. His voice would always have been on the side of order, morality, and religion. His life holds out encouragement to the young, as it shows that neither a public education nor unusual talent is requisite to success, but that principle and industry are a man's best friends. Mr Tilden rose, and was rising, by his own efforts. His name deserves a place among those, who have hewn out their own fortunes from the rough materials of life with tools which their own hands procured. His early departure should be contemplated as a lesson of admonition. At the moment when the difficulties that lay at the commencement of his course were surmounted and an easy and pleasant path was opened before him, when the increase of social connexions and the prospect of domestic ties might have filled his heart with hope of earthly happiness, he has been taken from a world in which our faith in divine Providence alone forbids our saying he was needed, to another state where he who has been faithful in little shall be called to to be faithful in much. In consequence of a cold, under which he was laboring, he was advised by his physician to spend a few days in rest at his father's house. He returned to Hanson, where his parents lived, a fever succeeded, and his recovery was soon pronounced improbable. He was sensible of his condition, and felt the disappointment of relinquishing all the plans and hopes of early manhood, but his piety soothed and sustained him. He gave directions concerning the business which had been confided to him, with the same scrupulous fidelity that had marked his years of health, and committed his soul to the God and Father of Jesus Christ. "The righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous."

SUMMARY.

TWENTY SECOND CONGRESS.

In the Senate. On Monday the 18th, a resolution was adopted instructing the Committee on the Militia to inquire into the expediency of an organization of the Militia which shall include only those between the ages of 21 and 35.

In the House of Representatives. The Committee for the District of Columbia made report in part, concluding with a resolution, which was adopted by the House, that the committee be discharged from the further consideration of so much of certain petitions as relates to the abolition of slavery within the District.

In the Senate. On Tuesday, bills were introduced providing for the equipment and mounting a portion of the army,—for the armament of certain fortifications—to provide for the satisfaction of the claims of certain American citizens, for spoliations committed on their commerce, prior to Sept. 30th, 1800. The last mentioned bill was twice read and referred to a select committee. The committee of finance, to whom was submitted the memorial of the merchants of New York, Philadelphia, &c., in favor of a further reduction of the duties on teas, to take effect after Jan. 1st. reported against the reduction. After some debate, the report was laid on the table.

In the House of Representatives. Bills were reported—to regulate the pay and allowances of the officers of the army—to authorize the construction of Navy Hospitals at Charlestown, Brooklyn and Pensacola; also to provide for the completion of the Hospital at Norfolk, and the Naval Asylum at Philadelphia.

In the Senate. On Thursday, a bill concerning Mrs Randolph, only surviving child of Mr Jefferson, was read and referred to a select committee. A bill to enable the President to extinguish the Indian title to lands in Indiana, was ordered to be engrossed, and passed to a third reading.

In the House of Representatives. A resolution of the Legislature of Massachusetts, recommending to the consideration of Congress, the expediency of a more uniform and efficient organization of the Militia, was referredto the Committee on the Militia; also a resolution recommending to the Government of the United States the expediency of obtaining from the Plantation office in Great Britian documents relating to the colonial history of this country, was referred to the committee on the Library. The resolution recommending to Congress the objects of the Colonization Society, was laid on the table.

On Friday, several bills and resolutions were presented and referred in the Senate and the House. A bill was reported in the House, by a committee, for a grant of land to the New England Asylum for the Blind, and a similar grant to the New York Institution for the deaf anu dumb.

Lectures on Physical Education. The subject of Physical education has attracted considerable attention in our community, and we believe there is among us a growing conviction of its importance. We are happy to learn that the lectures on this subject, by Dr Grigg,—designed exclusively for ladies—have been received with much approbation. We understand that provided names sufficient are left at Carter & Hendee's by the 10th instant, he proposes to deliver another course,--to commence on Wednesday, Jan. 11, at 12 o'clock, at the Temple in Tremont Street. We hope that his praiseworthy efforts in so good a cause will meet the success which it seems to us they deserve.

House of Industry. The Daily Advertiser gives the following statement respecting this Institution, which shows the comparative number of inmates of the Boston House of Industry on the same day in December in each of the last four years.

	Men.	Boys.	Females.	Girls.	Total.
Dec. 20, 1828,	164	98	154	68	484
1829,	199	122	192	78	591
1830,	224	117	176	64	581
1831,	243	111	171	61	592

The children are mostly young, under the age of 10 years.

Duties. The amount of duties accruing on Teas, Wines, Coffee, Spices, Indigo, Pepper and Wool during the year 1830, (after deducting debenture) was as follows:

Teas, - - -	$2,044,318 10
Wines, - - -	490.529 35
Coffee - - -	1,889,524 28
Spices - - -	77,348 21
Indigo, - - -	110,449 90
	$4,612,169 84
Pepper, excess of exportation over importation - - -	17,940 32
Net revenue, - -	$4,594,225 32
The entire duty on Wool imported in 1830, was	$41.663

Import of Tea. The quantity of Tea imported into the United States in 1830, was 6,156,268 lbs. paying a duty to the amount of $2,049,342. The same Teas at the rate of duties which are to take effect after the 1st of January next, would pay $898,974; at the rates prayed in petitions now before Congress $299,847.

Dr Cooper. The resolutions respecting Dr Cooper, recently submitted to the Legislature of South Carolina, as stated in our last paper, were referred to the Trustees of the College, who we learn, have postponed a descision till May, when they will assemble to take the subject into consideration.

Death of Stephen Girard. The Philadelphia papers of Tuesday afternoon, says the Daily Advertiser, confirm the intelligence received from New York, of the death of Mr Stephen Girard, which event took place between three and four o'clock on Monday afternoon.

It is stated in another letter from Philadelphia, that Mr Girard's Bank is to be continued in the hands of trustees for one year.

Discovery of Coal. We hope that the truth of the following paragraph from the Dedham Politician will be speedily confirmed.

A Coal Mine has recently been discovered in Braintree, as we are informed by a gentleman of that town which promises an inexhaustible supply of coal, equal in quality to the Liverpool. Our informant states that the people of the parish, after learning by experiment the quality of the coal, made up by subscription the sum of $300, and immediately set miners to work on the premises.

Abolition of Slavery. The following article was copied into a late number of the Philadelphia National Gazette, from the Richmond (Virginia) Whig We trust that the subject will be discussed in a firm but temperate manner, and that the result will be such as justice and humanity require.

On Wednesday last, in the House of Delegates of Virginia, Mr Roane presented a petition from Hanover, numerously signed, praying legislative facilities for the removal and colonization of free negroes, and such slaves as may be voluntarily manumitted, and the appropriation of means for the purchase of a certain number of young slaves annually, with a view of commencing the great work of abolition. Mr Roane also presented the memorial of the Society of Friends at their Yearly Meeting, signed by Fleming Bates on their behalf, most eloquently depicting the evils of slavery and imploring the Legislature to turn its attention towards some system which may gradually relieve the country from the greatest of national calamities. The Memorial of the Friends displayed admirable tact and discretion.

Mr Goode moved to reject these petitions, upon which a discussion of much interest ensued—Messrs. Roane, Moore, Brodnax, Chandler, Jones, and Bolling, opposed the motion with much warmth, and Messrs. Whicher, Goode, Carter of P. W., and Sims supporting it. It will be observed that the petition of the Friends was referred by a great majority. This is an important step. The question of remote and gradual abolition, is under the consideration of the General Assembly. Circumstances have subdued the morbid sensitiveness which disallowed even public allusion to the topic. Public opinion can now act out its wishes. Events will demonstrate the groundlessness of apprehension from considering the question of abolition. The people of the Commonwealth will feel emboldened to express their wishes openly and unreservedly; and the practicability of ridding ourselves of an evil which all men confess to be the sorest which ever nation groaned under, will now be tested. We do not know that yesterday will not be celebrated by posterity, as a day entitled to be associated with the Fourth of July, by the benefits which may flow to Virginia from the step then taken.

The Emigrating Indians. The annexed information respecting the Choctaw tribe of Indians is dated Arkansas Nov. 16th.

We learn, that Capt. Brown, superintending the removal of the Indians, has received information from the Old Choctaw Nation, East of the Mississippi, that not less than 7,000 Choctaws will emigrate to their new homes West of Arkansas, during the present season. Some 400 or 500 of this number, will remove on their own resources, and accept the commutation of $10 per head. offered by the Goverament, on their new homes. The remainder will remove under the direction of Agents of the Government, and will cross the Mississippi at sundry points—Memphis, Helena, Mouth of White River, Point Chicot, Vicksburgh, and probably others. It is probable that some of the parties have already crossed the Mississippi, though no certain information of their crossing has yet been received by the Superintendent.

Literary Institution in Greece. A public meeting was held in New York on Thursday evening of last week, at which the Rev. Dr Wainwright presided, for the purpose of cooperating in measures for establishing a Literary Institution at Athens. A committee of twentythree gentlemen was appointed in pursuance of the following resolution, which was adopted.

"Whereas, in the opinion of this meeting, the establishment of an Academy in Athens will conduce to the intellectual and moral elevation, and the advancement in Christianity of the people in Greece: *Resolved*, That a Committee be appointed to cooperate with the Committee in Philadelphia, and in other places, to superintend the collection of funds for the proposed Institution."

LATEST FROM EUROPE.

England. The appearance of the cholera, in England, has occasioned great alarm throughout the kingdom. The accounts in circulation are said to have been greatly exaggerated, but it was believed that a few cases had occurred at Sunderland, and at one or two other places. The Archbishop of Canterbury, in obedience to the command of the King in privy council, had prepared forms of prayer to be used in all the churches during the continuance of the danger from the disorder.

The total number of deaths occasioned by the riots at Bristol are 30, and the wounded and maimed 51. Tranquility was restored to that city, but by the last accounts great excitement continued in England, and disturbances had occurred at different places in the kingdom, and occasioned constant apprehension.

Don Pedro had prepared an expedition in England, against the usurper Don Miguel. The English Government had issued an order for the detention of all the vessels prepared for this purpose, which was carried into effect.

Belgium. The Belgian Senate have accepted the twentyfour articles of peace, as proposed by the conference at London; thirtynine voting in favor of the measure and eight against it. The King of Holland had not given his assent to the arrangement, and it was said in England and France that he has declared that to some of the articles he will not accede. A large British fleet was kept in readiness for service on the Dutch coast.

NOTICE.

The NORFOLK COUNTY BIBLE SOCIETY will hold its next annual meeting in the Court House, at Dedham, on Wednesday next, Jan. 4th, 1832. punctually at 2 o'clock, P. M. Its members and friends are respectfully invited to attend.

MARRIAGES.

In this city, on Tuesday, by Rev. Mr Frothingham, Alfred Hosmer, M. D. of Newton, to Miss Mary Ann Grahame, of this city.

On Sunday evening, by Rev. Mr Parkman, Mr Charles H. Stearns to Miss Sarah P. Pulsifer—On Thursday evening, Mr Henry Hutchinson to Mrs Judith Crosby, of Reading.

On Wednesday evening, by Rev. Mr Ripley, Mr William C. Brooks to Miss Ellen M. Stetson.

On Thursday evening, by Rev. Mr Young, Mr Josiah Lovett, 3d, of Beverly, to Miss Mary S. Whitney.

By Rev. Dr Lowell, Mr George S. F. Roulstone to Miss Clara Baker, formerly of New York.

In Beaufort, S. C. Charles Edward Leverett, of this city, Principal of Beaufort College, to Miss Mary B. Leverett, daughter of the late Milton Maxey, Esq.

DEATHS.

In this city, Mrs Nancy, wife of Mr John Gair; Mr Amos Rice, aged 24.

In Dorchester, Mr Charles Fox, aged 36.

In West Cambridge, Nathan Russell, Esq. aged 48.

In Lynn, Dr James Gardner, aged 69.

In Hingham, Mr Samuel Gardiner, aged 87.

In Worcester, Capt. Asa Hamilton, aged 63.

In Leominster, Mr Elisha Colburn, aged 64. (Printers in Maine are requested to insert this death.)

In Stockbridge, on 23d inst. Henry D. Sedgwick, Esq. Counsellor at Law, in the 47th year of his age.

In Truro, Mrs Mary, widow of the late Rev. Judah Damon, aged 75.

In Salisbury, N. H. Rev. Thomas Worcester aged 68.

UNITARIAN ADVOCATE,

FOR JANUARY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 1, for January, 1832.

CONTENTS.

Prayer.—The Obscurities and Imperfections of Christianity—how should we regard them?—On the Proem to St John's Gospel.—Gallio.—Advances made in the Criticism and Interpretation of the Sacred Text in recent times.—Prevalent Spirit of Free Inquiry on the Subject of Religion.—Plan of the Founder of Christianity.—Sir Thomas Browne's Evening Hymn.—*Intelligence.*—Methodist Unitarians—Unitarian Installation—Dedication. Dec. 31.

LIBERAL PREACHER,

FOR JANUARY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for January, 1832.—New Series, Vol. II. No. 1.—Containing a Sermon by the Rev. ORVILLE DEWEY, of New Bedford, Mass. *Subject*—'Working out our salvation a practical work,' from Phil. ii. 12, 13. Dec. 31.

SCRIPTURAL INTERPRETER, *for Dec.* Will be published on Monday next, by L. C. BOWLES, 124 Washington Street, "*The Scriptural Interpreter*," No. 6, Vol. I. for December, 1831.

CONTENTS.

Translation and Exposition of Matthew v. 21—32; Meaning of the word 'Gehenna'; Poetical parts of the Old Testament; Unity of Sense; Paul's Epistles hard to be understood. Dec. 31.

WORDS OF TRUTH.

Just published and for sale by L. C. BOWLES, and B. H. GREENE, 124 Washington Street, "A Collection of Stories and Essays, by the Author of the 'Well-Spent Hour,' &c.

Words of truth and words of love,
Of things below and things above

Dec. 31.

TRACT No. 55, *(First Series)* A. U. A. Just published at the Depository, 141 Washington Street, Tract No. 55, of the first series of the American Unitarian Association, entitled, "The Apostle Peter a Unitarian." pp. 24. GRAY & BOWEN. Dec. 31.

NEW BOOKS.

Just published by B. H. GREENE, (late Wait, Greene & Co.) 124 Washington Street,

American Moral Tales; being No. 1 of the Juvenile Library. By the Author of Evening Hours, &c.

Days of Childhood, with 13 engravings. By the Author of Sophia Morton, &c.

Trials of a School Girl. By the Author of Days of Childhood, Sophia Morton, &c.

Chapone's Letters to a Young Lady. A new edition with engravings.

Days of Sickness. By the Author of the Talisman.

A Father's Legacy to his Daughters. By Dr Gregory.

A Mother's Advice to her Daughters. By Lady Pennington, with engravings. 3tis. Dec. 24.

CHILD'S OWN BOOK

Of American Geography; designed as an easy and entertaining work for the use of beginners.—With engravings. For sale by LINCOLN & EDMANDS. Dec. 24.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No VII. of the NEW ENGLAND MAGAZINE, for January, 1832.

CONTENTS.

ORIGINAL PAPERS. The New Year; The Masked Cavalier; Is a belief in Ghosts, consistent with Reason?; The American Colonization Society; Hymn to Plutus; Feeling and Sentiment; The Employments of Death; Domestic Architecture; The Dilemma; Virginia; Old Books; The Song of the Fairies; Letters from Ohio—No. 4; The Progress of Ridicule; Dead Letters revived; The Hebrew Minstrel's Lament; A Legend of Christmas Eve; Reform; Sonnet; To Mary; A Brief Farewell.

MONTHLY RECORD. *Politics and Statistics.*—United States, New Hampshire, Vermont, Massachusetts, Connecticut, Pennsylvania, Maryland, South Carolina, Georgia, Kentucky, Ohio, Illinois, Michigan, Territory of Huron.

Literary Notices.—The Bravo: A Tale.—By the author of the Spy, Red Rover, &c. The History of America.—By Thomas F. Gordon. A Guide for Emigrants.—By J. M. Peck. Cobb's Silk Manual. The Cabinet of Natural History, and American Rural Sports. The American Annual Register, for 1829-30.

Miscellanies.—Petrified Forest, Pyramids of Teotihuacan in Mexico, Maternal Tenderness in a Sparrow, Fayetteville, Discovery.

Obituary Notices.

Literary Intelligence.

☞ For sale by all the Booksellers. Dec 31.

PHILOSOPHY OF EVIL.

MR BURTON'S course of five Lectures on the Origin, Uses, and Remedies of Evil, will commence on Saturday evening, Jan. 7th. at Chauncy Hall, at 7 o'clock. Tickets for the course, at Carter & Hendee's, B. H. Greene's, and Cottons & Barnard's. $2 single, $3 gentleman and lady, $4 for a family.

HOLYDAY PRESENTS.

B. FRANKLIN EDMANDS, Stationer, No. 24 Court Street, has for sale, a well selected variety of suitable articles for Christmas and New-Year's Gifts.

Annuals, &c. Pictvresqve Aonval, Landscape Annual, Friendship's Offering, Keepsake, Winter's Wreath, Forget Me Not, Amulet, Literary Souvenir, Token, Atlantic Souvenir, Christian Offering, Pearl, Child's Annual, Pocket Bibles and Testaments, elegantly bound and gilt, The Christian Library, 6 vols., Book of Common Prayer superbly bound in English Arabesque, Ladies' Pocket Remembrancer, Gentlemen's Pocket Almanac, Also, a great variey of Juvenile Books.

Games, &c. Battledoors, Dissected Maps, Pictures and Puzzles, Dissected Scripture Pieces, Spelling Amusements, Liverpool Railway, Loto, Puzzle Rings, Chinese Puzzles, Backgammon and Chess Men and Boards, Boxes containing changes of Ladies' Dresses, from the latest Paris fashion, Ditto, containing changes of French Military Uniforms, Traveller's Tour through the United States, a game in which the places are visited and described.

Fancy Articles. Musical Work Boxes, Ditta, without Music, a variety of Fancy Boxes, Pearl, Ivory, Shell, Wood, and Morocco Tablets, Card Cases, and Pocket Books, Bead Bags, Purses, Boxes, and Needle Cases, Slate Books. Bronze Inkstands, Painted, Embossed, Transparent, and Changeable Fire Screens, Card Racks, Penknives and Scissors, Forget Me Not Thimbles, &c.

Port Folios, elegantly embossed leather, from $2 to $10; Albums, ditto, gilt, from $1 to $12. Also, an Assortment of Lithographs and Engravings. Dec. 24.

CHRISTMAS AND NEW YEAR'S PRESENTS.

Amulet, Friendship's Offering, Token, Atlantic Souvenir, Pearl, Young Lady's Book, Christian Offering, Christian Consolation, Child's Annual, American Girls Book, by Miss Lesslie, Buffon's Natural History, with a variety of small Juvenile Books, Dissected, Maps, &c. other London Annuals will be received.

Brook's Monitor, Ware's Discourses, Jotham Anderson, Formation of the Christian Character, Small Pocket Bibles, for sale by S. G. SIMPKINS, No. 79 Court Street.

FRENCH SCHOOL BOOKS.

Just published, *the Explanatory and Pronouncing French Word Book,* or first step to the French Language. Being an easy Spelling Book and Vocabulary of 3000 words. To which is added the French Phrase-Book. By M. L'Abbe Bossut. Third edition.

The original plan of this little Manual has been highly appreciated, and the work used with much success. It has been now much improved by annexing the sound and articulation of each word, according to the approved dictionary of the Abbe Tardy. With the aid of this, it may safely be said that parents and others partially acquainted with the pronunciation of the language may give instruction to their children and pupils, with confidence and correctness. It is also highly useful to beginners in schools,

Also just published, the second edition of *The Classical French Reader,* selected from the best writers of that language in prose and poetry, preceded by an introduction designed to facilitate the study of the rudiments of the French, and attended with notes explanatory of the idioms, &c. throughout the work. By N. M. Hentz, late Professor in Chapel Hill College and now of the College in Cincinnati.

Also lately published *An Easy Grammar of the French Language* for Young Beginners. By F. M. I. Sursult, late Professor of Philosophy in France, and now French Instructor in Harvard University. Feeling as a teacher every day the want of a grammar less obscure and difficult than those now in use, the author has prepared this, which contains nothing but what is indispensible, and all it contains is made as simple, obvious and intelligible as possible.

Also, *Wanostroch's French Grammar.*

Published by RICHARDSON, LORD & HOLBROOK, School Book publishers. Dec. 24.

CHRISTMAS AND NEW-YEAR PRESENTS.

Christian Offering for 1832; handsomely bound and ornamented with beautiful engravings.

Child's Annual; or, Conversations Instructive and Entertaining, for the use of Children.—With twelve Plates. By a Lady.

Friendship's Offering; Winter's Wreath; Atlantic Souvenir; Amulet; Forget Me Not; Christian Library; Boy's Own Book; American Girl's Book.

Dec. 17. LINCOLN & EDMANDS.

SIR THOMAS BROWNE'S WORKS.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

THE LIBRARY OF OLD ENGLISH PROSE WRITERS, Vol III. containing the Miscellaneous Works of Sir Thomas Browne, with some account of his life and writings. Edited by the Rev. ALEXANDER YOUNG. This volume contains the whole of "The Religion of a Physician," the treatise on "Urn Burial," the "Letter to a Friend on the death of his Intimate Friend," and selections from the "Vulgar Errors."

SIR THOMAS BROWNE.

"I wonder and admire his entireness in every subject that is before him. He follows it, he never wanders from it, and he has no occasion to wander; for whatever happens to be the subject, he metamorphoses all nature into it. In that treatise on some urns dug up in Norfolk, how earthy, how redolent of graves and sepulchres is every line! You have now dark mould, now a thigh bone, now a skull, then a bit of a mouldered coffin, a fragment of an old tomb-stone with moss in its 'Hic Jacet,' a ghost, or a winding-sheet, or the echo of a funeral psalm wafted on a November wind; and the gayest thing you shall meet with shall be a silver nail or a gilt 'Anno Domini,' from a perished coffin-top."

Hilliard & Brown have on hand a few copies of the two preceding volumes. Vol. I. containing Fuller's Holy and Profane States, and Vol. II. Sir Philip Sidney's Defence of Poesy, and Selden's Table Talk.

Dec. 17. 3t.

PROPOSALS

For Publishing by Subscription

A TRANSLATION OF LE CLERC'S TREATISE ON THE INTERPRETATION OF LANGUAGE.

BY

CHARLES A. FARLEY AND ANDREW P. PEABODY,

Members of the Senior Class in the Divinity School in Harvard University.

This Treatise, which is now offered to the public for the first time in an English dress, is contained in the first volume of Le Clerc's "Ars Critica." It comprises an investigation of the causes of the ambiguity of written language, and of the difficulties which attend the translation and interpretation of ancient and foreign authors. Each principle, proposition, or rule, is copiously illustrated by examples drawn from the classics, the Christian Fathers, and the Scriptures. It is a work which cannot be unprofitable to the classical scholar, and, it is believed, will be found peculiarly useful to the student in biblical criticism. While many will prefer to read this treatise in the original, there are others who are unwilling or unable to do so, and who may be glad to have an English copy. As a critic and theologian, the author is well known. The name of Le Clerc is so intimately connected with the science of criticism, as sufficiently to recommend any of his works to the linguist or the critic.

At the request of the gentlemen who have executed this translation, I very readily state, that I am acquainted with no work which shows more light on the character and interpretation of language, than the first volume of Le Clerc's "Ars Critica."

ANDREWS NORTON.

Cambridge, 10 *Nov.* 1831.

I regard Le Clerc's "Ars Critica" as a work of the first importance to biblical students. I have also examined a part of the translation, which appears to me to be very faithfully executed. J. G. PALFREY.

Harvard University, 10 *Nov.* 1831.

[Extract of a letter from Professor Stuart.]

Gentlemen,—It is a considerable number of years since I have read Le Clerc's "Ars Critica." But I am well acquainted with the character, and with some of the writings, of this author. I do not adopt, as you know, all his theological views; but as a rhetorician and master of the great principles of interpretation, I consider him as a writer of the very first rank, and well deserving the attentive study of every man, who intends to acquire an extensive knowledge of the theory of language and interpretation. Possibly, on reviewing his book, I might find some things with which I could not agree; but this does not hinder my commending the merits of it in general, which have so strongly impressed themselves upon my mind. I shall rejoice to see the book in an English dress, and in an acceptable form for critical readers. I wish success, therefore, to your labors with a view to its publication, and hope that it will be forth-coming from the press. It is impossible that those who may differ from Le Clerc in his theology, should not respect his talents and acquisitions, and prize the privilege of enjoying access to his views; particularly those on the subject of language and interpretation.

Your friend and obedient servant,

MOSES STUART.

Andover, 17 *Nov.* 1831.

The work will make about 500 pages 12mo. It will be printed on good paper, and put to subscribers at $1,50 a copy. Persons holding subscription papers are requested to return them to HILLIARD & BROWN, the publishers, before the 1st of January next.

Cambridge Nov. 25, 1831.

WOODBRIDGE'S SCHOOL GEOGRAPHY, IMPROVED.—FOURTEENTH EDITION.

Just published, and for sale by the principal Booksellers throughout the United States, the Fourteenth Edition of "Rudiments of Geography for Schools," with an improved "School Atlas," by WILLIAM C. WOODBRIDGE, Editor of the "Annals of Education and Instruction;" author of a system of "Universal Geography" for Colleges and Academies.

This fourteenth Edition has been greatly improved.—The maps for the Atlas are from new Steel Plates. The maps of the four quarters of the Globe are drawn on entirely new and original projections and upon the same scale, by which each country is made to appear in its natural connection, comparative size, and its relative situation, as it regards both land and water; the only possible method of securing just impressions. The Atlas also contains an additional map of the Pacific Ocean—a new chart of the principal Animals of the Earth—a chart of the Magnitudes of Countries, States, Seas, &c.—Engraved plans or maps of the principal American Cities, with their immediate Environs—and a series of Questions on the several charts embraced in the Atlas.—The Geography has been improved by the addition of notices of such changes, improvements, and discoveries as have been deemed important, with new illustrations.—The statements of population, have been revised with great care, according to the best authorities.—Engravings of the principal public buildings in the United States, and of the principal cities in the world, have been added. The edition has been printed to correspond in its paging with the previous editions, and will be used in connection without difficulty. The price is the same as heretofore established. The additions which have been made, it is believed, will facilitate the science, and render the work still more deserving of the patronage, which its *decided originality* and merits, have already procured for it, both in our own country and in Europe. It is claimed, and experience has proved, that this work, in the hands of the intelligent teacher with but common industry, will necessarily produce the most correct and permanent knowledge of the most useful and interesting geographical facts. Thirty thousand copies of this work are sold annually in the United States.

For sale by the principal Booksellers in Boston, by CARTER & HENDEE and CROCKER & BREWSTER.

Boston, December 17th, 1831.

YOUNG LADIES' CLASS BOOK.

Just published by LINCOLN & EDMANDS, the 3d edition of the "Young Ladies' Class Book," an elevated selection of Lessons in Reading, by EBENEZER BAILEY, Principal of the Young Ladies' High School, Boston. The peculiar talents, correct taste, and long experience in public instruction, possessed by Mr Bailey, excited high expectation in relation to the Young Ladies' Class Book; but every anticipation has been more then realized in its execution. It is undoubtedly one of the most elegant and appropriate works, ever presented to Schools, and is printed in a most beautiful style, in correspondence with its merits. All Female Seminaries will be gratified and benefitted by availing themselves of the work. $10 doz. Dec, 31.

PERRYAN INKPOWDER.

LINCOLN & EDMANDS, 59 Washington Street, have for sale a number of packages of Perryan Inkpowder, which possesses the most agreeable, and excellent qualities. It is not only adapted to write with the Perryan Pens, but will be found very superior for use with any pen. Dec. 31.

POCKET BIBLES AND TESTAMENTS.

A variety of the Pearl Pocket Bible and Testaments with and without cuts, can be found at LINCOLN & EDMANDS' Bookstore, No. 59 Washington Street. Dec. 31.

CHAPEL LITURGY.

Just published by CARTER & HENDEE, "A Liturgy for the use of the Church at Kings Chapel in Boston; collected principally from the Book of Common Prayer. Fourth Edition; with Family Prayers and Services, and a collection of Hymns for domestic and private use. By F. W. P. GREENWOOD."

Dec. 17. 3t.

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